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Le crime et l'épilepsie. G. TARDE. Rev. phil. Nov., 1889.

M. Tarde subjects the views of Lombroso on the epileptic affiliations of crime, as brought out in the second volume of his *L'Uomo delinquente*, to a thoroughgoing examination and finds them far from demonstrated. But if Lombroso has failed in establishing his thesis, his error was not in supposing a common bond in all kinds of crime, but in naming it. Epilepsy is only the extreme type of a periodicity which marks all psychic action and which may be observed in the most normal. A psychic state once experienced tends to repeat itself periodically, and most of all criminal states, for they are, at first at least, most striking and impressive because out of the usual order. But periodicity, because it is universal, cannot stand as a test of responsibility; it is those whose periodicity carries them through psychic extremes, whose orbit is cometary, that are the irresponsibles. Tarde himself gives an important place to the social principle of imitation. It is self-imitation (*habit*) and imitation of others, that makes criminals recidivists, and carries honest men along the lines of uprightness.

Die Psychologie des Verbrechens; ein Beitrag zur Erfahrungsseelenkunde, von Dr. A. KRAUSS. Tübingen, 1884. pp. 421.

The author gives the results of a long and active study on the phenomena and conditions of crime. The standpoint is that of empirical psychology. Physiology is touched upon only so far as is necessary to the understanding of the question at hand. The author does not think that the time has arrived to unite these two sciences; their separation must be considered as yet a scientific miscarriage. The causal connection of criminal phenomena is sought out and traced back to a common ethical principle. The following are some of the main points: Self-consciousness is the source of morality and immorality; of morality, so long as it postulates the clear knowledge of the moral law; of immorality, so long as it leads to self-exemption, and the emancipated "ego" becomes itself law. The degrees of moral consciousness are the criterion of guilt and responsibility for every moral failure; childhood represents an unripeness; idiocy a potential incapacity of moral development. Old age postulates a weakening of the moral power of resistance, since it is accompanied with a certain dullness of self-consciousness. Conscience, the substance of moral feeling, fulfils in man that spiritual normality which makes him responsible for all his acts. This moral freedom is nullified by two organic conditions, insanity and abnormal sleep, on account of the formation of illusions. The love of pleasure and the aversion to labor are by far the greatest sources of crime. The weakening of moral consciousness increases with the number and organization of societies of criminals. An irresistible force, outside of pathological conditions, is not recognized by an earnest administration of justice. Strictness is throughout more rational than mildness. The penitentiary is perhaps the high school of crime; the only rational method is deportation, not only because society is freed from a pest, but the criminal through new conditions is better enabled to self-reformation. The death penalty is the only form of punishment for a cold-blooded and premeditated murder.

War with Crime, by the late T. BARWICK LL. BAKER, Esq., edited by H. Philips and E. Verney. London, 1889. pp. 299.

The book consists of a selection of reprinted papers on crime and reformatories. The author was a magistrate of experience, and had much sympathy for the poor and unfortunate. He makes crime due to a form of mental disease, for which the prisoner is not the only one responsible. The disease must be combated rather than the individual. In the war with crime, prevention and not retaliation is to be carried on by cumulative punishment, that is, the penalty should be apportioned